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"**The Supreme Song of Godhead [Krishna]**"
Blessing of Lord the Supreme Song of Godhead [Krishna] and Smt. Radharani...
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Preface

Hare Krishna! Hare Krishna!
Krishna Krishna! Hare Hare!
Hare Ram! Hare Ram
Ram Ram! Hare Hare!

The Supreme Song of Godhead [Krishna] is the Godhead because He is all-attractive. Outside the principle of all attraction, there is no meaning to the word Godhead. How is it one can be all-attractive? First of all, if one is very wealthy, if he has great riches, he becomes attractive to the people in general. Similarly, if someone is very powerful, he also becomes attractive, and if someone is very famous, he also becomes attractive, and if someone is very beautiful or wise unattached to all kinds of possessions, he also becomes attractive. So from practical experience we can observe that one is attractive due to (1) wealth, (2) power, (3) fame, (4) beauty, (5) wisdom and (6) renunciation. One who is in possession of all six of these opulence's at the same time, who possesses them to an unlimited degree, is understood to be the Supreme Personality of Godhead. These opulence's of the Godhead are delineated by Paräsara Muni, a great Vedic authority. We have seen many rich persons, many powerful persons, many famous persons, many beautiful persons, many learned and scholarly persons, and persons in the renounced order of life unattached to material possessions. But we have never seen any one person who is unlimitedly and simultaneously wealthy, powerful, famous, beautiful, wise and unattached, like The Supreme Song of Godhead [Krishna], in the history of humanity. The Supreme Song of Godhead[Krishna], the Supreme Personality of Godhead, is a historical person who appeared on this earth 5,000 years ago. He stayed on this earth for 125 years and played exactly like a human being, but His activities were unparalleled. From. 6 the very moment of His appearance to the moment of His disappearance, every one of His activities is unparalleled in the history of the world, and therefore anyone who knows what we mean by Godhead will accept The Supreme Song of Godhead [Krishna] as the Supreme Personality of Godhead. No one is equal to the Godhead, and no one is greater than Him. That is the import of the familiar saying "God is great." There are various classes of men in the world who speak of God indifferent ways, but according to the Vedic literature and according to the great *äcäryas,* the authorized persons versed in the knowledge of God in all ages, like *äcäryas* Saìkara, Rämänuja, Madhya, Vishnusvämé, Lord Chaitanya and all their followers by disciplic succession, all unanimously agree that The Supreme Song of Godhead [Krishna] is the Supreme Personality of Godhead.

As far as we, the followers of Vedic civilization, are concerned, we accept the Vedic history of the whole universe, which consists of different planetary systems called Svargalokas, or the higher planetary system, Martyalokas, or the intermediary planetary system, and Pätälalokas, or the lower planetary system. The modern historians of this earth cannot supply historical evidences of events that occurred before 5,000 years ago, and the anthropologists say that 40,000 years ago *Homo sapiens* had not appeared on this planet because evolution had not reached that point. But the Vedic histories, the *Puranas* and *Mahabharata*, relate human histories which extend millions and billions of years into the past. For example, from these scriptures we are given the histories of The Supreme Song of Godhead [Krishna]'s appearances and disappearances millions and billions of years ago. In the Fourth Chapter of the *Bhagavad-gétä* The Supreme Song of Godhead[Krishna] tells Arjuna that both He and Arjuna had had many births before and that He (The Supreme Song of Godhead[Krishna]) could remember all of them and that Arjuna could not. This illustrates the difference between the knowledge of The Supreme Song of Godhead[Krishna] and that of Arjuna. Arjuna might have been a very great warrior, a well-cultured member of the Kuru dynasty, but after all, he was an ordinary human being, whereas The Supreme Song of Godhead[Krishna], the Supreme Personality of Godhead, is the possessor of unlimited knowledge. Because He possesses unlimited knowledge, The Supreme Song of Godhead[Krishna] has a memory that is boundless. The Supreme Song of Godhead[Krishna]'s knowledge is so perfect that He remembers all the incidents of His appearances some millions and billions of years in the past, but. 7 Arjuna's memory and knowledge are limited by time and space, for he is an ordinary human being. In the Fourth Chapter the Supreme Song of Godhead [Krishna] states that He can remember instructing the lessons of the *Bhagavad-gétä* some millions of years ago to the sun-god, Vivasvän. Nowadays it is the fashion of the atheistic class of men to try to become God by following some mystic process. Generally the atheists claim to be God by dint of their imagination or their meditational prowess. The Supreme Song of Godhead [Krishna] is not that kind of God. He does not become God by manufacturing some mystic Process of meditation, nor does He become God by undergoing the severe austerities of the mystic yogic exercises. Properly speaking, He never *becomes* God because He is the Godhead in all circumstances. Within the prison of His maternal uncle Kansa, where His father and mother were confined, The Supreme Song of Godhead [Krishna] appeared outside His mother's body as the four-handed Vishnu-Näräyaëa. Then He turned Himself into a baby and told His father to carry Him to the house of Nanda Mahäräja and his wife Yasoda. When The Supreme Song of Godhead [Krishna] was just a small baby the gigantic demoness Pütanä attempted to kill Him, but when He sucked her breast He pulled out her life. That is the difference between the real Godhead and a God manufactured in the mystic factory. The Supreme Song of Godhead [Krishna] had no chance to practice the mystic *yoga* process, yet He manifested Himself as the Supreme Personality of Godhead at every step, from infancy to childhood, from childhood to boyhood, and from boyhood to young manhood. In this book, *The Supreme Song of Godhead [Krishna],* all of His activities as a human being are described. Although The Supreme Song of Godhead [Krishna] plays like a human being, He always maintains His identity as the Supreme Personality of Godhead. Since The Supreme Song of Godhead [Krishna] is all-attractive, one should know that all his desires should be focused on The Supreme Song of Godhead [Krishna]. In the *Bhagavad-gétä* it is said that the individual person is the proprietor or master of his own body but that The Supreme Song of Godhead [Krishna], who is the Super soul present in everyone's heart, is the supreme proprietor and supreme master of each and every individual body.

As such, if we concentrate our loving propensities upon The Supreme Song of Godhead [Krishna] only, then immediately universal love, unity and tranquility will be automatically realized. When one waters the root of a tree, he automatically waters the branches, twigs, leaves and flowers; when one supplies food to the stomach through the mouth, he satisfies all the various parts of the body. The art of focusing one's attention on the Supreme and giving one's love . 8 to Him is called The Supreme Song of Godhead[Krishna] consciousness. We have inaugurated the The Supreme Song of Godhead[Krishna] consciousness movement so that everyone can satisfy his propensity for loving others simply by directing his love towards The Supreme Song of Godhead[Krishna]. The whole world is very anxious to satisfy the dormant propensity of love for others, but the various invented methods like socialism, communism, altruism, humanitarianism and nationalism, along with whatever else may be manufactured for the peace and prosperity of the world, are all useless and frustrating because of our gross ignorance of the art of loving The Supreme Song of Godhead[Krishna]. Generally people think that by advancing the cause of moral principles and religious rites they will be happy. Others may think that happiness can be achieved by economic development, and yet others think that simply by sense gratification they will be happy. But the real fact is that people can be happy only by loving The Supreme Song of Godhead[Krishna]. The Supreme Song of Godhead[Krishna] can perfectly reciprocate one's loving propensities in different relationships called mellows, or *rasas.* Basically there are twelve loving relationships. One can love The Supreme Song of Godhead[Krishna] as the supreme unknown, as the supreme master, the supreme friend, the supreme child, the supreme lover. These are the five basic love *rasas.* One can also love The Supreme Song of Godhead[Krishna] indirectly in seven different relationships, which are apparently different from the five primary relationships. All in all, however, if one simply reposes his dormant loving propensity in The Supreme Song of Godhead [Krishna], then his life becomes successful. This is not a fiction but is a fact that can be realized by practical application. One can directly perceive the effects that love for The Supreme Song of Godhead [Krishna] has on his life. In the Ninth Chapter of the *Bhagavad-gétä* this science of The Supreme Song of Godhead [Krishna] consciousness is called the king of all knowledge, the king of all confidential things, and the supreme science of transcendental realization. Yet we can directly experience the results of this science of The Supreme Song of Godhead [Krishna] consciousness because it is very easy to practice and is very pleasurable. Whatever percentage of The Supreme Song of Godhead [Krishna] consciousness we can perform will become an eternal asset to our life, for it is imperishable in all circumstances. It has now been actually proved that today's confused and frustrated younger generation in the Western countries can directly perceive the results of channeling the loving propensity toward The Supreme Song of Godhead [Krishna] alone. It is said that although one executes severe austerities, penances and. 9 sacrifices in his life, if he fails to awaken his dormant love for The Supreme Song of Godhead [Krishna], then all his penances are to be considered useless. On the other hand, if one has awakened his dormant love for The Supreme Song of Godhead [Krishna], then what is the use in executing austerities and penances unnecessarily? The The Supreme Song of Godhead [Krishna] consciousness movement is the unique gift of Lord Chaitanya to the fallen souls of this age. It is a very simple method which has actually been carried out during the last four years in the Western countries, and there is no doubt that this movement can satisfy the dormant loving propensities of humanity. This book, *The Supreme Song of Godhead [Krishna],* is another presentation to help the The Supreme Song of Godhead [Krishna] consciousness movement in the Western world. This transcendental work of literature is published with profuse illustrations.

People love to read various kinds of fiction to spend their time and energy. Now this tendency can be directed to The Supreme Song of Godhead [Krishna]. The result will be the imperishable satisfaction of the soul, both individually and collectively. It is said in the *Bhagavad-gétä* that even a little effort expended on the path of The Supreme Song of Godhead [Krishna] consciousness can save one from the greatest danger. Hundreds of thousands of examples can be cited of people who have escaped the greatest dangers of life due to a slight advancement in The Supreme Song of Godhead [Krishna] consciousness. We therefore request everyone to take advantage of this great transcendental literary work. One will find that by reading one page after another, an immense treasure of knowledge in art, science, literature, philosophy and religion will be revealed, and ultimately, by reading this one book, *The Supreme Song of Godhead[Krishna],* love of Godhead will fructify., now chanting Hare The Supreme Song of Godhead[Krishna],

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Hare Krishna

Advent Day of Avinash Patra

September 28, 2010 University Of Oxford, UK

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Introduction

Hare Krishna! Hare Krishna!
Krishna Krishna! Hare Hare!
Hare Ram! Hare Ram
Ram Ram! Hare Hare!

While attempting to write this book, *The Supreme Song of Godhead*, let me first offer my respectful obeisance's unto my spiritual master, Om Visnupäda 108 Srimad Bhaktisiddhanta Sarasvati Gosvämi Mahäräja Prabhupada. Then let me offer my respectful obeisance's to the ocean of mercy, Lord Sré Kåñëa Chaitanya Mahaprabhu. He is the Supreme Personality of Godhead, Kåñëa Himself, appearing in the role of a devotee just to distribute the highest principles of devotional service. Lord Chaitanya began His preaching from the country known as Gaudadesa (West Bengal). And as I belong to the Madhva – Gaudily -sampradäya, I must therefore offer my respectful obeisance's to the disciplic succession of that name. This Madhva-Gaudily-sampradäya is also known as the Brahma-sampradäya because the disciplic succession originally began from Brahma. Brahma instructed the sage Narada, Narada instructed Vyäsadeva, and Vyäsadeva instructed Madhva Muni, or Madhväsärya.
Shri Mädhavendra Puran, the originator of the Madhva-Gaudily sampradäya, was a *sannyäsé* (renouncing) who belonged to the Madhväsärya disciplic succession. He had many renowned disciples, such as Nityananda Prabhu, Advaita Prabhu and ÉSvara Pure. ÉSvara Puran happened to be the spiritual master of Lord Chaitanya Mahaprabhu. So let us offer our respectful obeisance's to ÉSvara Puran, Nityananda Prabhu, Shri Advaita Äcäryas Prabhu, Shriväsa Paiute and Sri Gadädhara Pietà. Next, let us offer our respectful obeisance's to Svarüpa Dämodara, who acted as the private secretary to Lord Chaitanya Mahaprabhu; and let us offer our respectful obeisance's to Sri Vasudeva Datta and the constant attendant of Lord Chaitanya, Sri Govinda, and the constant friend of Lord Chaitanya, Mukund, and also to Muräri Gupta. And let us offer our respectful obeisance's to the six Gosvämi of Våndävana—Shri Rüpa Gosvämé, Sri Sanatan Gosvämi,SriRaghunätha Bhaööa Gosvämé, Shri Gopal Bhaööa Gosvämi, Sri Jéva Gosvämé and Sri Raghunätha däsa Gosvämi.

Kåñëa Himself has explained in the *Bhagavad-gétä* that He is the Supreme Personality of Godhead and that whenever there are discrepancies in the regulative principles of man's religious life and a prominence of irreligious activities, He appears on this earthly planet. In other words, when Lord Shri Kåñëa appeared, there was a necessity of minimizing the load of sinful activities accumulated on this planet, or in this universe. For affairs of the material creation, Lord Maha-Vishnu, the plenary portion of Kåñëa, is in charge.

When the Lord descends, the incarnation emanates from Viñëu. Maha- Viñëu is the original cause of material creation, and from Him Garbhodakasayi Viñëu expands, and then Kisrodakasyi Viñëu. Generally, all the incarnations appearing within this material universe are plenary expansions from Kisrodakasyi Viñëu. Therefore, the business of minimizing the overload of sinful activities on this earth does not belong to the Supreme Personality of Godhead, Kåñëa Himself. But when Kåñëa appears, all the Viñëu expansions also join with Him.

Kåñëa's different expansions—namely Näräyaëa, the quadruple expansion of Vasudeva, Sankarshana, Pradyumna and Aniruddha, as well as partial plenary expansions like Matsya, the incarnation of a fish, and the *yuga-avatäras* (incarnations for the millennium) and the *manvantara-avatäras* (incarnations who appear during the reigns of the Manus)—all combine together and appear with the body of Kåñëa, the Supreme Personality of Godhead. Kåñëa is the complete whole, and thus all plenary expansions and incarnations always live with Him.

Therefore when Kåñëa appeared, Lord Viñëu was also with Him. Kåñëa actually appears in order to demonstrate His Våndävana pastimes and in this way attract the fortunate conditioned souls and invite them back home, back to Godhead. The killing of the demons in Våndävana was carried out only by the Viñëu portion of Kåñëa.

The Lord's abode is described in the *Bhagavad-gétä*, Eighth Chapter, twentieth verse, where it is stated that there is another, eternal nature, the spiritual sky, which is transcendental to this manifested and lotus petals, and the color of His body is like that of a beautiful cloud. On His head is a peacock feather. He is so attractive that He excels thousands of Cupids. Lord Kåñëa gives only a little hint in the *Gétä* of His personal abode, which is the super most planets in the spiritual kingdom. But in *Srémad-Bhägavatam* Kåñëa actually appears with all His paraphernalia and demonstrates His activities in Våndävana, then at Mathura, and then at Dväräkä. The subject matter of this book will gradually reveal all these activities.

The family in which Kåñëa appeared is called the Yadu dynasty. This Yadu dynasty belongs to the family descending from Soma, the god in the moon planet. There are two different *ksatriya* families of the royal order, one descending from the king of the moon planet and the other descending from the king of the sun planet. Whenever the Supreme Personality of Godhead appears, He generally appears in a *Ksatiya* family because He has to establish religious principles or the life of righteousness. The *Ksatiya* family is the protector of the human race, according to the Vedic system. When the Supreme Personality of Godhead appeared as Lord Rämacandra, He appeared in the family descending from the sun-god, known as Raghu-vansa; and when He appeared as Lord Kåñëa, He did so in the family of Yadu-vansa. There is a long list of the kings of the Yadu-vansa in the Ninth Canto, Twenty fourth Chapter, of *Srémad-Bhägavatam.* All of them were great, powerful kings. Kåñëa's father's name was Vasudeva, son of Sürasena, descending from the Yadu dynasty. Actually, the Supreme Personality of Godhead does not belong to any dynasty of this material world, but the family in which the Supreme Personality of Godhead appears becomes famous, by His grace. For example, sandalwood is produced in the states of Malaya. Sandalwood has its own qualifications apart from Malaya, but because accidentally this wood is mainly produced in the states of Malaya, it is known as Malayan sandalwood. Similarly, Kåñëa, the Supreme Personality of Godhead belongs to everyone, but just as the sun rises from the east, although there are other directions from which it could rise, so by His own choice the Lord appears in a particular family, and that family becomes famous.

As explained above, when Kåñëa appears, all His plenary expansions also appear with Him. Kåñëa appeared along with Balarama (Baladeva), who is known as His elder brother. Balarama is the origin of Sankarshana, of the quadruple expansion. Balaräma is also the plenary expansion of Kåñëa. In this book, the attempt will be made to show how Kåñëa appeared in the family of the Yadu dynasty and how He displayed His transcendental characteristics. This is very vividly described in *Srémad- Bhägavatam*—specifically, the Tenth Canto—and thus the basis of this book will be the Tenth Canto of *Srémad-Bhägavatam.*

The pastimes of the Lord are generally heard and relished by liberated souls. Those who are conditioned souls are interested in reading stories of the material activities of some common man. Although similar narrations describing the transcendental activities of the Lord are found in *Srémad-Bhägavatam* and other *Puranas,* the conditioned souls still prefer to study ordinary narrations. They are not so interested in studying the narrations of the pastimes of the Lord, Kåñëa. And yet the descriptions or the pastimes of Lord Kåñëa are so attractive that they are relish able for all classes of men. There are three classes of men in this world. One class consists of liberated souls, another consists of those who are trying to be liberated, and the third consists of materialistic men. Whether one is liberated or is trying to be liberated, or is even grossly materialistic, the pastimes of Lord Kåñëa are worth studying. Liberated souls have no interest in materialistic activities

The path of liberation becomes very clear. The *Bhagavad-gétä* is the preliminary study of *Srémad-Bhägavatam.* By studying the *Gétä,* one becomes fully conscious of the position of Lord Kåñëa; and when he is situated at the lotus feet of Kåñëa, he understands the narrations of Kåñëa as described in *Srémad-Bhägavatam.* Lord Chaitanya has therefore advised His followers that their business is to propagate *kåñëa-kathä. Kåñëa-kathä* means narrations about Lord Kåñëa. There are two *kåñëa-kathä:* narrations spoken *by* Kåñëa and narrations spoken *about* Kåñëa. The *Bhagavad-gétä* is the narration or the philosophy on the science of God, spoken by Kåñëa Himself. *Srémad-Bhägavatam* is the narration about the activities and transcendental pastimes of Kåñëa. Both are *kåñëa-kathä.* It is the order of Lord Chaitanya that *kåñëa-kathä* should be spread all over the world, because if the conditioned souls, suffering under the pangs of material existence, take to *kåñëa-kathä,* then their path of liberation will be open and clear. The purpose of presenting this book is primarily to induce people to understand Kåñëa or *kåñëa-kathä,* because thereby they can become freed from material bondage.

This *kåñëa-kathä* will also be very much appealing to the most materialistic persons because Kåñëa's pastimes with the *gopés* (cowherd girls) are exactly like the loving affairs between young girls and boys within this material world. Actually, the sex feeling found in human Society is not unnatural because this same sex feeling is there in the original Personality of Godhead. The pleasure potency is called Srimati Radharani. The attraction of loving affairs on the basis of sex feeling is the original feature of the Supreme Personality of Godhead, and we, the conditioned souls, being part and parcel of the Supreme, have such feelings also, but they are experienced within a perverted, minute condition. Therefore, when those who are after sex life in this material world hear about Kåñëa's pastimes with the *gopés,* they will relish transcendental pleasure, although it appears to be materialistic. The advantage will be that they will gradually be elevated to the spiritual platform. In the *Bhägavatam* it is stated that if one hears the pastimes of Lord Kåñëa with the *gopés, from authorities with submission,* then he will be promoted to the platform of transcendental loving service to the Lord and the material disease of lust within his heart will be completely vanquished. In other words, such hearing will counteract material sex life.

This book, *The Supreme Song Of Godhead,* which is filled with *kåñëa-kathä,* will thus appeal equally to the liberated souls and to persons who are trying to be liberated, as well as to the gross, conditioned materialist. According to the statement of Mahäräja Parékñit, who heard about Kåñëa from Sukadeva Gosvämé, *kåñëa-kathä* is equally applicable to every human being, whatever condition of life he is in. Surely everyone will appreciate it to the highest magnitude. But Mahäräja Parékñit also warned that persons who are simply engaged in killing animals and in killing themselves may not be very much attracted to *kåñëa-kathä.* In

other words, ordinary persons who are following the regulative moral principles of scriptures, no matter in what condition they are found, will certainly be attracted, but not persons who are killing themselves. The exact word used in *Srémad-Bhägavatam* is *pasu-ghna*, which means killing animals or killing oneself. Persons who are not self-realized and who are not interested in spiritual realization are killing themselves; they are committing suicide. Because this human form of life is especially meant for self-realization, by neglecting this important part of his activities one simply wastes his time like the animals. So he is *pasu-ghna.* The other meaning of the word refers to those who are actually killing animals. This means persons who are animal-eaters (even dog eaters), for they are all engaged in killing animals in so many ways, such as hunting and opening slaughterhouses. Such persons cannot be interested in *kåñëa-kathä.*

King Paréksit was especially interested in hearing *kåñëa-kathä* because he knew that his forefathers, particularly his grandfather, Arjuna, were victorious in the great Battle of Kurukstra only because of Kåñëa. We may also take this material world as a Battlefield of Kurukstra. Everyone is struggling hard for existence on this battlefield, and at every step there is danger. According to Mahäräja Parékñit, the Battlefield of Kurukstra was just like a vast ocean full of dangerous animals. His grandfather Arjuna had to fight with such great heroes as Bhisma, Drona, Karna and many others who were not ordinary fighters. Such warriors have been compared to the *timingila* fish in the ocean. The *timingila* fish can very easily swallow up big whales. The great fighters on the Battlefield of Kurukstra could swallow many, many Arjuna very easily, but simply due to Kåñëa's mercy, Arjuna was able to kill all of them. Just as one can cross with no exertion over the little bit of water contained in the hoof print of a calf, so Arjuna, by the grace of Kåñëa, was able to very easily jump over the ocean of the Battle of Kurukstra. Mahäräja Parékñit very much appreciated Kåñëa's activities for many other reasons. Not only was his grandfather saved by Kåñëa, but he himself also was saved by Kåñëa. By the end of the Battle of Kurukstra, all the members of the Kuru dynasty, both the sons and grandsons on the side of Dhratastra and those on the side of the Pändavas, had died in the fighting. Except the five Pandava brothers, everyone died on the Battlefield of Kurukstra. Mahäräja Parékñit was at that time within the womb of his mother. His father, Abhimanyu, the son of Arjuna, also died on the Battlefield of Kurukstra, and so Mahäräja Parékñit was a posthumous child. When he was in the womb of his mother, a *brahmästra* weapon was released by Asvatthämä to kill the child. When Parékñit Mahäräja's mother, Uttarä, approached Kåñëa, Kåñëa, seeing the danger of abortion, entered her womb as the Super soul and saved Mahäräja Parékñit. Mahäräja Paréksit's other name is Visnuräta because he was saved by Lord Viñëu Himself while still within the womb. Thus everyone, in any condition of life, should be interested in hearing about Kåñëa and His activities because He is the Supreme Absolute Truth, the Personality of Godhead. He is all-pervading: inside He is living within everyone's heart, and outside He is living as His universal form. And yet, as described in the *Bhagavad-gétä,* He appears as He is in the human society just to invite everyone to His transcendental abode, back home, back to Godhead. Everyone should be interested in knowing about Kåñëa, and this book is presented with this purpose: that people may know about Kåñëa and be perfectly benefited in this human form of life.

In the Ninth Canto of *Srémad-Bhägavatam,* Sré Baladeva is described as the son of Rohini, a wife of Vasudeva. Vasudeva, the father of Kåñëa, had sixteen wives, and one of them was Rohini, the mother of Baladeva. But Baladeva is also described as the son of Devaki, so how could He be the son of both Devaki and Rohini? This was one of the questions put by Mahäräja Parékñit to Sukadeva Gosvämé, and it will be answered in due course. Mahäräja

Parékñit also asked Sukadeva Gosvämé why Sré Kåñëa, just after His appearance as the son of Vasudeva, was immediately carried to the house of Nanda Mahäräja in Våndävana, Gokula. He also wanted to know what the activities of Lord Kåñëa were while He was in Våndävana and while He was in Mathura. Besides that, he was especially inquisitive to know why Kåñëa killed His maternal uncle, Kaàsa. Kaàsa, being the brother of His mother, was a very intimate superior to Kåñëa, so how was it that He killed Kaàsa? Also, Mahäräja Parékñit asked how many years Lord Kåñëa remained in human society, how many years He reigned over the kingdom of Dvärakä, and how many wives He accepted there. A *Ksatiya* king is generally accustomed to accept more than one wife; therefore Mahäräja Parékñit also inquired about His number of wives. The subject matter of this book is Sukadeva Gosvämi's answering of these and other questions asked by Mahäräja Parékñit.

The position of Mahäräja Parékñit and Sukadeva Gosvämé is unique. Mahäräja Parékñit is the right person to hear about the transcendental pastimes of Kåñëa, and Sukadeva Gosvämé is the right person to describe them. If such a fortunate combination is made possible, then *kåñëa-kathä* immediately becomes revealed, and people may benefit to the highest possible degree from such a conversation.

This narration was presented by Sukadeva Gosvämé when Mahäräja Parékñit was prepared to give up his body, fasting on the bank of the Ganges. In order to assure Sukadeva Gosvämé that by hearing *kåñëa-kathä* he would not feel tired, Mahäräja Parékñit expressed himself very frankly: "Hunger and thirst may give trouble to ordinary persons or to me, but the topics of Kåñëa are so nice that one can continue to hear them without feeling tired because such hearing situates one in the transcendental position." It is understood that one must be very fortunate to hear *kåñëa-kathä* seriously, like Mahäräja Parékñit. He was especially intent on the subject matter because he was expecting death at any moment. Every one of us should be conscious of death at every moment. This life is not at all assured; at any time one can die. It does not matter whether one is a young man or an old man. So before death takes place, we must be *fully* Kåñëa conscious.

At the point of his death, King Parékñit was hearing *Srémad-Bhägavatam* from Sukadeva Gosvämé. When King Pariksit expressed his untiring desire to hear about Kåñëa, Sukadeva Gosvämé was very much pleased. Sukadeva was the greatest of all *Bhagavatam* reciters, and thus he began to speak about Kåñëa's pastimes, which destroy all inauspiciousness in this Age of Kali. Sukadeva Gosvämé thanked the King for his eagerness to hear about Kåñëa, and he encouraged him by saying, "My dear King, your intelligence is very keen because you are so eager to hear about the pastimes of Kåñëa." He informed Mahäräja Parékñit that hearing and chanting the pastimes of Kåñëa are so auspicious that the processes purify the three varieties of men involved: he who recites the transcendental topics of Kåñëa, he who hears such topics, and he who inquires about Him. These pastimes are just like the Ganges water, which flows from the toe of Lord Vishnu: they purify the three worlds, the upper, middle and lower planetary systems.

The Supreme Song of Godhead [Krishna].

By:-Avinash Patra

[Lord the Supreme Song of Godhead [Krishna], Singing the Song of God, The Bhagavad-Gita]

CHAPTER ONE

Hinduism

1. **Name &Date:**

Hinduism:

Historically, Lord The Supreme Song of Godhead [Krishna] appeared on the midnight of the 8th day of the dark half of the month of Sravana. This corresponds to July 19th 3228 BC. He exhibited His pastimes for a little over 125 years and disappeared on February 18th 3102 BC on the new moon night of Phalguna. (His departure marks the beginning of the current age of corruption known as Kali.)

I. Family name of the prophet: Unknown: Psossibly Arjuna the son of Kunti.

It is not uncommon for authentic Divine Messengers to have discourse between the Word of God and themselves.

Before the advent of Maharishi Ved Vyas, no text of an pedagogical discipline was available in the text form. Departing from this tradition of oral and perceiving words of wisdom and knowledge, he compiled the antecedent physical as well as spiritual knowledge in the textual form of four Vedas, Brahmasutra, Mahabharata, Bhagavatam and Geeta and proclaimed that, “Gopal Krishna has condensed the conclusion of all the Upanishad in Geeta to enable the humanity to alleviate itself from pangs of sorrow.’’ The Heart of all Vedas and the essence of all the Upanishad is Geeta, which was elicited by Krishna and provided sustenance to distraught humanity of reasoned doctrine and approach to perceive the Supreme Being. This has endowed the humanity of the ultimate means of Peace. The sage, from among all his works, earmarked Geeta as the treatise of knowledge and remarked that, the Geeta is suitable for being earnestly taken as the driving philosophy, of one’s activities of the life. When we have the treatise given to us which was uttered by Krishna himself, why ever shall we need to store other scriptures? The essence of Geeta is explicitly clarified by the verse: Meaning there

is only one holy writ which had been recited is by Lord Krishna, the son of Devaki. There is only one spiritual entity worth emulating and the truth which has been specified in that commentary is - the soul. There is nothing immortal other than the soul. What chant has been advised by that sage in Geeta? Om! “Arjun, Om is the name of the eternal spiritual being. Chant Om and meditate upon me. There is only one Dharma-to serve the spiritual being described in Geeta. Place him in your heart with reverence. Therefore, Geeta has remained your own scripture.



II. Holy Name: Lord the Supreme Song of Godhead [Krishna]

Sri Sri Damodarastakam



Mata Yasoda with Godhead.

Śrī Śrī Dāmodarāṣṭakaṁ

(1)
namamisvaram sac-cid-ananda-rupam
lasat-kundalam gokule bhrajamanam
yasoda-bhiyolukhalad dhavamanam
paramrstam atyantato drutya gopya

(2)
rudantam muhur netra-yugmam mrjantam
karambhoja-yugmena satanka-netram
muhuh svasa-kampa-trirekhanka-kantha-
sthita-graivam damodaram bhakti-baddham

(3)
itidrk sva-lilabhir ananda-kunde
sva-ghosam nimajjantam akhyapayantam

tadiyesita-jnesu bhaktair jitatvam
punah prematas tam satavrtti vande

(4)
varam deva moksam na moksavadhim va
na canyam vrne 'ham varesad apiha
idam te vapur natha gopala-balam
sada me manasy avirastam kim anyaih

(5)
idam te mukhambhojam atyanta-nilair
vrtam kuntalaih snigdha-raktais' ca gopya
muhus cumbitam bimba-raktadharam me
manasy avirastam alam laksa-labhaih

(6)
namo deva damodarananta visno
prasida prabho duhkha-jalabdhi-magnam
krpa-drsti-vrstyati-dinam batanu-
grhanesa mam ajnam edhy aksi-drsyah

(7)
kuveratmajau baddha-murtyaiva yadvat
tvaya mocitau bhakti-bhajau krtau ca
tatha prema-bhaktim svakam me prayaccha
na mokse graho me 'sti damodareha

(8)
namas te 'stu damne sphurad-dipti-dhamne
tvadiyodarayatha visvasya dhamne
namo radhikayai tvadiya-priyayai
namo 'nanta-lilaya devaya tubhyam

The Definition of 8 poem's

1) To the Supreme Lord, whose form is the embodiment of eternal existence, knowledge, and bliss, whose shark-shaped earrings are swinging to and fro, who is beautifully shining in the divine realm of Gokula, who I (due to the offense of breaking the pot of yogurt that His mother was churning into butter and then stealing the butter that was kept hanging from a swing) is quickly running from the wooden grinding mortar in fear of mother Yasoda, but who has been caught from behind by her who ran after Him with greater speed--to that Supreme Lord, Sri Damodara, I offer my humble obeisances.

2) (Seeing the whipping stick in His mother's hand) He is crying and rubbing His eyes again and again with His two lotus hands. His eyes are filled with fear, and the necklace of pearls around His neck, which is marked with three lines like a conch

shell, is shaking because of His quick breathing due to crying. To this Supreme Lord, SriDamodara, whose belly is bound not with ropes but with His mother's pure love, I offer my humble obeisances.

3) By such childhood pastimes as this He is drowning the inhabitants of Gokula in pools of ecstasy, and is revealing to those devotees who are absorbed in knowledge of His supreme majesty and opulence that He is only conquered by devotees whose pure love is imbues with intimacy and is free from all conceptions of awe and reverence. With great love I again offer my obeisances to Lord Damodara hundreds and hundreds of times.

4) O Lord, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor the highest liberation of eternal life in Vaikuntha, nor any other boon (which may be obtained by executing the nine processes of bhakti). O Lord, I simply wish that this form of Yours
as Bala Gopalain Vrindavana may ever be manifest in my heart, for what is the use to me of any other boon besides this?

5) O Lord, Your lotus face, which is encircled by locks of soft black hair tinged with red, is kissed again and again by mother Yasoda, and your lips are reddish like the bimba fruit. May this beautiful vision of your lotus face be ever manifest in my heart. Thousands and thousands of other benedictions are of no use to me.

6) O Supreme Godhead, I offer my obeisance's unto you. O Damodara! O Ananta! O Vishnu! O master! O my Lord is pleased upon me. By showering Your glance of mercy upon me, deliver this poor ignorant fool who is immersed in an ocean of worldly sorrows, and become visible to my eyes.

7) O Lord Dämodara, just as the two sons of Kuvera--Manigriva and Nalakuvara--were delivered from the curse of Narada and made into great devotees by You in Your form as a baby tied with rope to a wooden grinding mortar, in the same way, please give to me Your own prema-bhakti. I only long for this and have no desire for any kind of liberation.

8) O Lord Dämodara, I first of all offer my obeisance's to the brilliantly effulgent rope which binds your belly. I then offer my obeisance's to your belly, which is the abode of the entire universe. I humbly bow down to your most
beloved Srimati Radharani, and I offer all obeisance's to You, the Supreme Lord, who displays unlimited pastimes.

This song is sung during the Month of Kartik, also known as the month of Dämodara. As quoted in the Sri Hari-Bhakti-Vilasa, "In the month of Kärttika one should worship Lord Dämodara and daily recite the prayer known as Damodarastakam, which has been spoken by the sage Satyavrata and which attracts Lord Dämodara. (Sri Hari-bhakti-Vilasa 2.16.198)."

When Lord Krsna, the Supreme Personality of Godhead, appears on earth, He performs extraordinary pastimes as a transcendental cowherd boy. As

a child, Lord Krsna lived with His pure devotees in the village of Vrindavana, or Gokula. In the spiritual world (Vaikuntha) the Lord, in His form called Narayan, is worshiped with great awe and reverence, but the devotees in Vrindavana have such great love for the Lord that they even forget that He is the Lord. Because of their intense love for Him, they think of Him as their friend, son or lover. And the Lord, to please His devotees, responds in the roles in which the devotees think of Him.

As a transcendental pastime, Lord Krishna used to steal butter from the Gopies, the ladies of Vrindavana. Once, however, His mother caught Him, bound His waist with a rope, and tied Him to a grinding mortar to punish Him. The Lord is therefore also known as Dämodara (dama means "rope," and udara means "waist").

In Lord Krishna's courtyard were two trees, who were actually sons of the demigod Kuvera but had been cursed to stand as trees. By His mercy, Lord Krishna crawled between these trees, dragging the heavy mortar behind Him, and pulled the trees down, thus liberating Kuvera's two sons. The details of these pastimes are described in Srila Prabhupada book entitled Krishna, the Supreme Personality of Godhead.

The eight-verse prayer on the following page is chanted daily by devotees during the Krsna conscious month of Dämodara (November).



Mata Yasoda with Godhead.

III. Name for God: Vishnu



IV. Name for the Promised One: Vishnu Yasha (Sanskrit for) Glory of God.

In the Bhagavad-Gita it says: Chapter 4, Verse 6-8

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in my original transcendental form. Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent myself millennium after millennium."

6. Birth Legends & Life: **Lord The Supreme Song of Godhead[Krishna] appeared in Mathura, India to Devaki and Vasudeva in the jail cell of the tyrant Kamsa. The place of His birth is known as Sri The Supreme Song of Godhead[Krishna] Janmasthana. He appeared with His brother Balarama in response to the demigods' prayers for protection from the widespread influence of demonic administration on earth.**

7. Manner of Revelation: Unknown: Considering the wealth of legends available this knowledge may well exist.

8. Revealed Book: Bhagavad-Gita: (The Song Of God)

The Bhagavad-Gita is the famous philosophical discourse that took place between Lord The Supreme Song of Godhead[Krishna] and the warrior Arjuna, just before the onset of the great Bharata War (c.3138 BC).

Although widely published and read by itself, the Bhagavad-Gita originally appears as an episode in the Sixth Book of the Mahabharata (Bhismaparvan, 23-40). (See Mahabharata Home Page) in this treatise of 700 verses, Lord The Supreme Song of Godhead[Krishna] systematically surveys the major Vedic dharma's and shows how each directs a person toward the Ultimate conclusion, the "most confidential of all knowledge." He analyzes the Performance of sacrifices and the worship of demigods; He discusses the yoga's of work, Meditation and knowledge.

In each case, The Supreme Song of Godhead[Krishna] shows how it leads to the "most secrets of all secrets," pure loving devotional service to God. "Always think of Me and become My devotee. Worship Me and offer you homage unto Me." This, The Supreme Song of Godhead[Krishna] says is "the most confidential part of knowledge."

9. Basic Teachings: **Major themes taught by Lord The Supreme Song of Godhead[Krishna] include:**
renunciation, devotion to God through prayer, meditation, and work done in service to others.

Along with this is the necessary discipline in which the believer or seeker of truth strives, with utmost patience and forbearance, to liberate himself from the vices, desires and lures of the material temporal existence and open his inner being to the transcendent reality from which comes true peace and supreme knowledge.

Note: Chapter 3: verse 3 below describe Arjuna as “sinless”

Each verse of the Bhagavad-Gita should be meditated on- It is indeed a “Song of God” full of universal truths and a deep wisdom we all can benefit from**.**

Selections from the *Bhagavad-Gita:*

The Blessed Lord is addressing the sinless Arjuna on the two primary ways of thinking about God. Abstinence from work or renunciation are insufficient in themselves. Works of devotion, without attachment, is far superior.
3:3 “The Blessed Lord said: O sinless Arjuna, I have already explained that there are two classes of men who realize the Self. Some are inclined to understand Him by empirical, philosophical speculation, and others are inclined to know Him by devotional work.

3:4Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

3:5 All men are forced to act helplessly according to the impulses born of the modes of material nature; therefore no one can refrain from doing something, not even for a moment.
3:6One who restrains the senses and organs of action, but whose mind dwells on sense objects, certainly deludes himself and is called a pretender.

3;7On the other hand, he who controls the senses by the mind and engages his active organs in works of devotion, without attachment, is by far superior.

3:8 Perform your prescribed duty, for action is better than inaction. A man cannot even maintain his physical body without work.

3:9 Work done as a sacrifice for Vishnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.

3:10 In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with sacrifices for Vishnu, and blessed them by saying, "Be thou happy by this yajna [sacrifice] because its performance will bestow upon you all desirable things."

3:11 The demigods, being pleased by sacrifices, will also please you; thus nourishing one another, there will reign general prosperity for all.

Chap 18:4 O best of the Bharatas, hear from Me now about renunciation. O tiger among men, there are three kinds of renunciation declared in the scriptures.

18:5 Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great souls.

18:6 All these activities should be performed without any expectation of result. They should be performed as a matter of duty, O son of Prtha. That is My final opinion.

18:7 Prescribed duties should never be renounced. If, by illusion, one gives up his prescribed duties, such renunciation is said to be in the mode of ignorance.

18:8 Anyone who gives up prescribed duties as troublesome, or out of fear, is said to be in the mode of passion. Such action never leads to the elevation of renunciation.

18:9 But he who performs his prescribed duty only because it ought to be done, and renounces all attachment to the fruit--his renunciation is of the nature of goodness, O Arjuna.

18:10 Those who are situated in the mode of goodness, who neither hate inauspicious work nor are attached to auspicious work, have no doubts about work.

18:11 It is indeed impossible for an embodied being to give up all activities. Therefore it is said that he who renounces the fruits of action is one who has truly renounced.

18:12 For one who is not renounced, the threefold fruits of action--desirable, undesirable and mixed--accrue after death. But those who are in the renounced order of life have no such results to suffer or enjoy.

18:13-14 O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in sankhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul.

action in the mode of ignorance.

18:26 The worker who is free from all material attachments and false ego, who is enthusiastic and resolute and who is indifferent to success or failure, is a worker in the mode of goodness.

18:27 But that worker who is attached to the fruits of his labor and who passionately wants to enjoy them, who is greedy, envious and impure and moved by happiness and distress, is a worker in the mode of passion.

18:28 And that worker who is always engaged in work against the injunction of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, who is lazy, always morose and procrastinating, is a worker in the mode of ignorance.

18:29 Now, O winner of wealth, please listen as I tell you in detail of the three kinds of understanding and determination according to the three modes of nature.

18:30 O son of Prtha, that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, that understanding is established in the mode of goodness.

18:31 And that understanding which cannot distinguish between the religious way of life and the irreligious, between action that should be done and action that should not be done, that imperfect understanding, O son of Prtha, is in the mode of passion.

18:32 That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, O Partha, is in the mode of ignorance.

18:33 O son of Prtha, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and thus controls the mind, life, and the acts of the senses, is in the mode of goodness.

18:34 And that determination by which one holds fast to fruitive result in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

18:35 And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness, and illusion--such unintelligent determination is in the mode of darkness.

18:36-37 O best of the Bharatas, now please hear from Me about the three kinds of happiness which the conditioned soul enjoys, and by which he sometimes comes to the end of all distress. That which in the beginning may be just like poison but at the end is just like nectar and which awakens one to self-realization is said to be happiness in the mode of goodness.

18:38 That happiness which is derived from contact of the senses with their objects and which appears like nectar at first but poison at the end is said to be of the nature of passion.

18:39 And that happiness which is blind to self-realization, which is delusion from beginning to end and which arises from sleep, laziness and illusion is said to be of the nature of ignorance.

***18:40 There is no being existing, either here or among the demigods in the higher planetary systems, which is freed from the three modes of material nature*.**

Note: I feel the next few verses deal with the quality of work. Addressed here is the levels of service to God- not the formation of some literal rigid caste system. Individuals have different capacities and skills and their God given talents should be utilized for the full benefit of all. (See Verses 18:45-48.)

Once again, if read in context, deeper lessons are revealed than what may appear on the

surface.

18:41 Brahmanas, ksatriyas, vaisyas and sudras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature.

18:42 Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness--these are the qualities by which the brahmanas work.

18:43 Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the ksatriyas.

18:44 Farming, cow protection and business are the qualities of work for the vaisyas, and for the sudras there is labor and service to others.

18:45 By following his qualities of work, every man can become perfect. Now please hear from Me how this can be done.

18:46 By worship of the Lord, who is the source of all beings and who is all-pervading, man can, in the performance of his own duty, attain perfection.

18:47 It is better to engage in one's own occupation, even though one may perform it imperfectly, than to accept another's occupation and perform it perfectly. Prescribed duties, according to one's nature, are never affected by sinful reactions.

18:48 Every endeavor is covered by some sort of fault, just as fire is covered by smoke. Therefore one should not give up the work which is born of his nature, O son of Kunti, even if such work is full of fault.

Here Lord The Supreme Song of Godhead[Krishna] reveals the need to become unattached to material things, to be “born
again” in the Spirit of Truth.

18:49 One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

18:50 O son of Kunti, learn from Me in brief how one can attain to the supreme perfectional stage, Brahman, by acting in the way I shall now summarize.

18:51-53 Being purified by his intelligence and controlling the mind with determination, giving up the objects of sense gratification, being freed from attachment and hatred, one who lives in a secluded place, who eats little and who controls the body and the tongue,

and is always in trance and is detached, who is without false ego, false strength, false pride, lust, anger, and who does not accept material things, such a person is certainly elevated to the position of self-realization.

18:54 One who is thus transcendentally situated at once realizes the Supreme Brahman. He never laments nor desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.

18:55 One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.

10. Civilizing influence

establishes kingdom in Dvaraka. "The discovery of the legendary city of Dvaraka which is said to have been founded by Sri The Supreme Song of Godhead[Krishna], is an important landmark in the history of India. It
has set at rest the doubts expressed by historians about the historicity of Mahabharata and the very existence of Dvaraka city. It has greatly narrowed the gap of Indian history by establishing the continuity of the Indian civilization from the Vedic age to the present day.

The eternal abode in which The Supreme Song of Godhead[Krishna] fully displays the opulence of God. While descended on
earth, The Supreme Song of Godhead[Krishna] resettled the entire population of Mathura in the city of Dvaraka, which He
manifested by constructing it on the coast of the western Anarta province.

Sometime after The Supreme Song of Godhead[Krishna]'s death (3102 BC), a catastrophe occurred at Dvaraka in which the
city and all its inhabitants were engulfed by the ocean. Only a few members of the race who were absent from the city were saved. The present rajas of Vijaya-nagara maintain that they are living descendants of the Yadavas.

The teachings of Lord The Supreme Song of Godhead[Krishna] and the Bhagavad-Gita teach much the same lessons as other
authentic revelatory faiths. Namely: the knowledge and worship of God (Vishnu) through prayer, meditation and service. The Supreme melody of the “Song of God” is clear. When combined with the counterpoint of other faiths it becomes a symphony of utmost granduer!

"Home site" http://www.OxfordUniversityPress.ac.uk

Referenced sites: http://www.UniversityofOxfordHinduStudies.ac.uk

Bhagavad-Gita source: http://www.OxfordBhagvatStudies.ac.uk



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